

Friends

Bulletin

Pacific Yearly Meeting
of Friends

VOL. 30, NO. 7

AUGUST, 1962

REJOICE

Up, up, my soul,
Put on fiesta clothes.
God's calling thee.
God's calling thee:
"I am everywhere
I am here."

Rejoice, rejoice!

—MARY K. ANDREWS
Monteverde Meeting

THAT WE GO FORTH

Father, who hast given us this body and this time as our vehicle and way to Thee, grant that we may use them always and only for this, Thy divine purpose.

Open our minds to see ourselves as Thou seest us, or even as we see others and others see us. Save us from all unwillingness to see our infirmities.

Save us from want of purpose, the slackness of indolence, and from all spiritual deadness of heart. Save us from weariness in continuing struggles, from despondency in failure and disappointment, from over-burdened sense of unworthiness, and from all exaggerated fears.

Save us from dullness of conscience, from thoughtless disregard of consequences to others, from all half-heartedness in service to Thee. Save us from untruth, conscious or unconscious.

Uplift our hearts to new energy and devotion, that we may be instruments of Thine. Grant that we may go forth in Thy strength to persevere to the end. —Adapted from New Zealand

Newsletter

LETTER FROM THE CLERK

I was asked recently if we were going to California to prepare for Yearly Meeting. This question started the following train of thoughts in answer to another question. How can a member prepare for Yearly Meeting?

1. Individual members may prepare by *strengthening* their own religious life so that their contributions to Yearly Meeting will be the best and not just average.

2. Committee members may *bring* the completed year's work and some creative suggestions for next year's program.

3. Yearly Meeting attenders may prepare to *share* on a deep spiritual level, to *listen*, to *receive* from others their deepest thoughts and commendations.

4. Members who must remain at home may *pray* that our coming together will be divinely led and that all members of Pacific Yearly Meeting will continue to *seek* for a great mutual understanding, a sufficient faith, and abundant courage to serve our day well. *Ask* those who attend the sessions to bring a part of it back for Monthly Meeting sharing.

5. Clerks may come with questions and creative suggested procedures for conducting our Meeting's business.

6. All May Study The New Discipline

As I read the many Epistles from other Yearly Meetings, the feeling of being one with all Friends continues to grow. May Friends of Pacific Yearly Meeting always have open doors for all other Friends and may we strive to visit other Yearly Meetings in their worship and fellowship.

From London Y.M.: "In welcoming the Epistles that we have received from Friends all over the world, we realize that the world family of Friends has its differing patterns of worship, but we are sure that, in spite of all diversity, there is in fact a Christian faith underlying the unity of Friends everywhere."

From Denmark Y.M. "Much activity must not hinder our seeking which leads us to stand face to face with God. May we learn to listen to His voice, so our much speaking will not make us deaf, and look towards Him so our hands will not make us blind".

—HAROLD CARSON, Clerk

LETTERS TO THE EDITOR

Since all can not go to Yearly Meeting, the dilemma about who can and can't afford to attend is ever with us. Perhaps the time will come when each Meeting will send the family who needs most to go, as well as the official representative — or perhaps this might be the same family in some cases. It might be a very profitable use for our travel funds.

— MOLLY MORGENROTH
Harbor Worship Group

Since I shall probably not be at Yearly Meeting this August, I should like to express the concern I have for Pacific Yearly Meeting. My concern is that in the atmosphere of the business sessions and manner of conducting business, our profession and our practice are not in accord.

Many books of Discipline carry this quotation from Edward Burrough concerning the meeting for business: "Being orderly come together . . . not as a worldly assembly of men . . . but in gravity, patience . . . in love, coolness, gentleness and dear unity . . ." Our own Discipline lays an even heavier demand upon us: "The meeting for business . . . should be a meeting for worship centered upon specific problems." I know no other Yearly Meeting which claims that the meeting for business should be a meeting for worship; but if we do accept this claim, how then can we come disorderly together to our business sessions exactly like a worldly assembly of men — casually unpunctual and chatting until called to order? If we are unable to move toward making our practice accord with our profession, would it not be more truthful to make a more modest claim for the meetings for business of our Yearly Meeting?

Aside from our manner of settling into a Yearly Meeting business session, I question whether Pacific Yearly Meeting is conducting its business "in the same expectant waiting for the guidance of the spirit as the meeting for worship" (*Faith and Practice*, Philadelphia Yearly Meeting) when the atmosphere seems increasingly "airy" as Howard Brinton called it in his comments on the 1961 Pacific Yearly Meeting in the *Friends Journal*. It may be that this airy atmosphere is that valuable humor which helps us to see ourselves in true proportion; however, one may mistake levity and facetiousness for humor. The mass communications are persuading us that we must be constantly amused; are Friends yielding to this temper of the times? Before we accept such an atmosphere as the best one for Friends' business meetings, we might consider these queries:

Are we asking our clerks to help us make decisions from that deep level where the springs of right action arise?

If so, how can our clerks draw us from superficial excitement into a quiet and profound relation with the Light of Truth?

—MADGE T. SEAVER

San Francisco Meeting

YEARLY MEETING, 1962

Arriving at Bethany Park

The latest information about travel to Bethany Park is this:

By car, turn off Highway 17 just west of Santa's Village, following sign marked Santa's Village and Bethany Drive. From there follow P. Y. M. signs.

By bus, disembark at Santa Cruz, taking Peerless Lines bus from Greyhound bus terminal at San Jose. (Departures, 9:10, 1:50, 5:10, 8:15 daily.) Send arrival time and day to Russ JORGENSEN, 919 Creston Rd., Berkeley, and arrangements will be made to meet the bus.

By train, take Southern Pacific to San Jose. Take Peerless bus to Santa Cruz.

By plane, take Greyhound bus from San Francisco International Airport to San Jose (frequent departures.) Take Peerless bus from Greyhound station to Santa Cruz.

In case of difficulty, telephone Bethany Bible College and ask for instructions.

Sleeping facilities

Herb Foster, chairman of Arrangements Committee, reminds Friends that the "dormitories" referred to are really separate rooms in regular residence halls. The rooms have 2, 3 or 4 beds.

REPORT OF THE VISITATION COMMITTEE

At Interim Committee in March we discussed the distinctive role of Ministry and Oversight Committee as compared with that of the Visitation Committee. Then Madge Seaver and Mary Etter met with members of Ministry and Oversight to share our thoughts. Ruth Schmoie then reported the committee recommendations at the Interim Committee session.

The general feeling was that we should retain the two committees, with the Visitation Committee members considering the following work within their realm:

1. Visit other Meetings and worship groups where possible.
2. Encourage other Friends to visit also.
3. Report to the Visitation Committee chairman in late June or early July and request reimbursement if needed.

The committee also felt that small Meetings and worship-study groups need particular help, but large Meetings benefit from visits as well.

Letters from committee members, in response to a letter from the chairman sent in November, seemed to agree somewhat on the following ideas:

1. Friends visiting from other Yearly Meetings should be cared for through the Visitation Committee. Special effort should be made to place traveling Friends in "out-of-the-way" Meetings.
2. The Visitation Committee should work with Ministry and Oversight, but the Visitation Committee does not counsel; it merely extends the feeling of spiritual fellowship.
3. When the Ministry and Oversight Committees of large Meetings are sensitive to the needs of Meetings under their care, the Pacific Yearly Meeting Visitation Committee is needed less.

— MARY ETTER

Eugene Meeting

FRIEND IN WASHINGTON

CECIL THOMAS of Berkeley Meeting has had the responsibility of being "our Friend in Washington" from January to June 1962. He found the experience so useful that he has come home to take his new assignment in the Peace Section of the San Francisco office of the American

Friends Service Committee only because he believes that some one will be found to carry on the work in Washington while he uses his knowledge to help others in this area to be of more service.

While in Washington, Cecil called on 135 representatives in the House and Senate. He was able to spend his entire time, when the need came, on the U.N. loan proposal. He also helped with the Witness for World Order and was able to find time to assist groups of students and others to make contact with their representatives and senators. He made a large number of public appearances and spoke to Friends' and non-Friends' groups.

Pacific Yearly Meeting raised \$3,066.94 of its proposed \$4,000 contribution to the project of a Friend in Washington. It is evident that financial support is continuing from other Yearly Meetings as well.

At the present time, the individual to act as the Friend in Washington for 1962-63 has not been chosen. F.C.N.L. continues to search for the right one. But an additional plan for this work has been tried with success. Local Meetings are being urged to send a concerned member to Washington for a period of time, to contact local representatives. The Friend in Washington will arrange the mechanics and leave the visitors free for interviews. It is hoped that more Monthly Meetings and groups of individuals will find the means and personnel to help with this.

—HARRIET SCHAFFRAN
Berkeley Meeting

NEW EDITOR

After Yearly Meeting, VIRGINIA B. HARRIS will assume the duties and joys of the editorship of the Friends Bulletin. To her we "bequeath" the affectionate loyalty and kindness of the Bulletin readers, as well as the occasional dilemmas inherent in the position. We are sure the paper will profit by her fresh point of view and her innovations. She has had excellent experience with the San Francisco Meeting newsletter, with the American Friends Service Committee and the Friends Committee on Legislation. So she knows Friends well. We are confident that all readers of the Bulletin will give her wholehearted support, as you have so generously done to me.

While she wrestles with the initial problems of theology, stencils which break and clog the machine, individual concerns for ways to improve the world, lost checks, relations between Meetings and committees, changes of address, and the amazing flow of new and worthwhile literature which floods the nation's mail, the Richards family will head southward. Howard and I leave September 3rd for ten months work with the American Friends Service Committee in a small town in Mexico. We look forward

with fear and eagerness to this new venture, and we hope for frequent personal letters which will bring us refreshment, as well as the privilege of reading the new Friends Bulletin.

— E. C. R.

NEW ADDRESS

The new address of the Friends Bulletin will be 1616 Tenth Ave., San Francisco 22, Calif.

SANTA MONICA BUILDS

Santa Monica Meeting is now building its first meeting house, at 1440 Harvard St., near Santa Monica Boulevard. The structure, of early California style, was designed by Alvin Dingman & Associates. It will cost approximately \$50,000 including furnishings and landscaping. The main meeting room will seat 100 worshippers. Peg Benepe and Ian Thiermann, clerk, are co-chairmen of the Building Committee.

Fund-raising events have been going for several years: folk-singing, concerts, rummage sales, bazaars. Substantial additional funds became available through bequests of the late EDITH SPERRY and MARIANNA READ, who were among the founders of the Meeting in 1946.

Meeting for worship at present is held at the Seventh-day Adventist Church, 20th and Delaware Avenues. The time is 10 a.m. It is hoped that the new meetinghouse will be ready for its first meeting for worship by November.

—ALICE HERMAN
Santa Monica Meeting

NEWS FROM HERE AND THERE

MAHLON and EDITH HAGERTY of Phoenix Meeting have left for Kenya, where Bill will teach in the Friends Mission School, Kaimosi, and, as she puts it, Edie will work "in whatever capacity they find suitable."

JOHN and ANN SALYER, members of Pima Monthly Meeting in Tucson, Arizona, will leave in mid-September for Nigeria, for a two-year assignment directing the work-camp program of the American Friends Service Committee. Both have had extensive experience in teaching and directing scout camps, work camps and week-end conferences for both high school and college students. Both have been active members of the Arizona Committee of the AFSC, especially in work on the Papago Indian Reservation.

CARRI ANN SALYER will remain in this country to continue her college education.

JEFF GRITZNER of Mesa, Arizona, has been accepted into the Peace Corps and will probably work in Iran.

STEPHEN THIERMANN, of Palo Alto Meeting, is executive secretary of the Santa Clara County Council of Churches. He and NORMAN GOERLICH, both of the staff of the American Friends Service Committee, are members of the board of the Santa Clara County Friends Outside, organization to assist the rehabilitation of prisoners and their families in which a number of members of Palo Alto Meeting are active, including ROSEMARY GOODENOUGH, one of its founders.

JAMES and EDITH DEWEES, of Phoenix Meeting, have been attending Pendle Hill this summer.

Died, on July 25 1962, HANNAH ERSKINE, at the age of 94. She was the oldest active Quaker in Berkeley, Calif., and had been a member of the Berkeley Meeting for nearly 40 years. A memorial service was held in the meeting house, August 5, 1962.

PETER GULDBRANDSEN, who knew her for many years, writes as follows: "She came to the Bay Area at the turn of the century and was married at the Friends meeting house at San Jose, in 1901. Her husband, ANDREW ERSKINE, who died in March 1961, was a native of Dunfermline, Scotland, while Hannah came from Scarborough, England. When the couple were in their eighties, they made a trip around the world and visited Friends and relatives in Australia and New Zealand. Hannah Erskine was an active member of the Women's International League for Peace and Freedom, and for several years served as clerk of the Berkeley Meeting.

"In the passing of Hannah Erskine, Berkeley Meeting and, indeed, Pacific Yearly Meeting, have lost one of their staunchest supporters and most devoted and indefatigable workers in the upholding of Friends' principles, and especially the peace testimony of Friends."

ACROSS OUR CLUTTERED DESK

One of the perplexing features of an editor's work is to decide what to do with the flood of printed material which comes over the desk. The unsigned attacks on Quaker committees, ads of erudite-sounding tracts which offer the one and only solution to all human ills, factless and sentimental treatises on anti-vitamin, anti-vivisection or anti-almost-everything movements, — all these are cared for easily. The problem is not with these; it is all the valuable and perhaps even important material we must read, ought to read, or want to read.

From this welter, certain items come to the surface. They may be items which arrive at a slacker moment; they may just happen to catch the eye. But we hope that, occasionally, we may call to the attention of readers some publication of real significance.

The latest Pendle Hill publication (No. 123) is one of these. It is "Prayer, The Cornerstone," by Helen G. Hole, one of the addresses given at the 1961 Pendle Hill Mid-winter Institute.

Helen Hole is a long-time and profound student of the mystics, especially the Christian ones, and a sincere and experiential practitioner of the particular methods which Quakers have developed. She is also a practical wife, mother and teacher, with a lively mind and a rich literary background. One might wish that less space in the pamphlet had been given to introduction and more to personal insights into the prayer-filled life, a subject in which the author is a specialist. But at her best Helen Hole has some of that soul-lifting quality which makes the modern mystic, Thomas Kelly, so valuable to present-day seekers after Truth. We recommend this pamphlet to all who wish to take new steps of courage toward total spiritual dedication.

"A Key to Survival" is a privately printed, illustrated pamphlet by Margaret Hoffman. It is a plea to parents, and all parents should read it.

The author, who lived in a suburb of Dresden during the war, imagines that her children may some day say to her — and to us: "You were a free citizen in a free country, so why did you not speak up? . . . You had us get polio shots; you had us vaccinated . . . You provided us with a clean home and a healthful diet. But the milk you urged us to drink was radioactively contaminated! Why did you not realize, that while you gave money to the cancer fund, you also, by your silence, contributed to the creation of cancer through the testing of nuclear bombs? . . . Why did you not speak up?"

Margaret Hoffman speaks up in this grim pamphlet, telling of her visit to Dresden three weeks after the

destruction of that once great and lovely city, pointing out the mockery of civil defense, and looking toward definite steps our country might take to prevent war. It is not pleasant reading, but it should be read.

The pamphlet is obtainable from the author at 610 Cardinal Lane, Austin 4, Texas; single copy-25c, 50 copies-\$10.50.

* * *

A couple of times a year, the *Whittler* arrives. It is the publication of the students at Argenta School. As in all student periodicals, the contents vary greatly in skill and content, and the reader has to skip judiciously and work for what he gets. But this 1962 Spring number (Vol. 3, No. 2) has two outstanding contributions. One is Eddie Washington's lively "On Being Written About in a National Magazine," referring to the article in *MacLean's* on the Argenta School experiment. The second we should like to quote. It seems to us to reveal an unusual poetic gift and the school may well be proud to have discovered or helped to develop it.

—E.C.R.

Cougar, by DICK POLLARD

He came at night,
Lithe, tawny, aloof,
Down from the pass where he ruled.
And he ruled here also.
His was utter supremacy
(I saw only his tracks)
Unhurried, not avoiding the man-smell,
He passed close by a house
Followed our trails,
He didn't even bother to lift his great paws
High enough to keep them out of the snow.
His was a realm of moon light
Rocky wild places — cold nights
Rushing streams and snarling torrents.
And he came through our settlement
(There was a deer here)
People who saw his great pawmarks were
afraid — or awed.

I saw his tracks that morning
And that afternoon I heard that he had been shot.
The warden was proud.
He put the cougar on his car top and drove about,
Showing it off.
People remarked at its size.
They weren't afraid.
And dogs sniffed
And urinated on the tires.
What a lovely pelt he will make,
Taken in midwinter —
Yes, taken in midwinter —
Taken from the moon light —
From the sparkling snow —
From aloofness —
Taken —
And the dogs wet on the tires.

THE CIRCLE

Starting with enthusiasm, good will and the dedication of an early "Friendly visitor," the idea of practical assistance to prisoners and their families has grown in the Pasadena area. Orange Grove Meeting, for more than two years now, has encouraged the concern of one of its members, MARA MOSER, to visit in the Chino penitentiary, where for several years a small group from the American Friends Service Committee has been making individual visits once a month and occasionally holding meetings there. Early in 1961, a commission was formed in the Department of Christian Life and Work of the

Pasadena Area Council of Churches. Using the well-known verse of Edwin Markham:

"... But Love and I had the wit to win:

We drew a circle and took him in,"
it called itself the Circle.

"A wide area of suffering ignored by the public at large," says the invitation to assist the Circle, "calls for attention: the fate of the offender while in jail or just released, and the plight of his family if he had any.

"As long as the belief prevails that this problem belongs solely to the penologist, criminologist, psychiatrist or sociologist, we shall feed the hopeless bitterness of those involved. They need the assurance that their plight challenges every citizen's conscience."

The Circle encourages study of the problems of offenders and their families, reading the magazines published by inmates in order to understand them better, making friendly, human contacts with the families of men and women in prison or jail, prison visitation by carefully chosen and highly qualified volunteers, and assistance to released prisoners in employment, readjustment, etc.

So far the group is very small, but new opportunities are opening up. The new chairman of the commission, John Baker, pastor of the Neighborhood Church, has enlisted the cooperation of two of the judges, and the number of active volunteers for home visiting, driving, speaking to other groups, typing, etc., has grown to over 25. Mara Moser writes: "The newly started mothers' club gathers, for the moment, only six wives of men in trouble with the law, but it will grow. A cooperative nursery and employment office seem inachievable goals; but our faith will move mountains . . . The public's attitude will change and become understanding instead of condemning, redemptive instead of punitive."

The policy of the Circle is complete cooperation with the authorities, and "refraining from unfavorable public criticism, a task that will be assumed by reformers, penologists, experts in different fields." "We," they continue, "are solely a lay group of interdenominational, concerned Christians, united in fellowship with the sufferers."

Undoubtedly, as in other experiments in this field, notably Friends Outside, in Santa Clara County, which has been mentioned several times in the *Friends Bulletin*, the Circle is finding that its greatest service lies in simple friendliness to the families of offenders. "Our society," it suggests, "is as sick as the criminal it produces. This belief stresses the responsibility of us all and eliminates the holier-than-thou attitude. Healing will be achieved by refraining from criticizing and by becoming redemptive in all our relations. Consecrated ef-

forts of a group of individuals will build a bridge of understanding and trust between the authorities and the ones in need of fellowship."

On a more personal level, Mara Moser writes: "We Friendly visitors have felt the Presence in certain moments of crisis when tears melted the ice around a lonely heart; or when the telephone rang and somebody said, 'I only wanted to hear your voice.' The feeling of being His hands and feet, His instrument is making us mellow, humble, loving, joyful."

QUAKER NAMES

The following little article appeared several years ago in the London *Friend*. I doubt its applicability to Pacific Friends; but it amused me then, and it amuses me now. Perhaps you will like it, too. — E.C.R.

The really curious and perhaps reprehensible thing about Friends' use of language is not their vagueness about "fellowship" or "outreach," deplorable as this may be; it is their use of names. Readers of this journal who are sensitive to words may observe that almost any list of Friends taking part in a protestation or signing a letter of protest will look something like this:

J. Trumpington Pickerthwaite
Comfort W. Hugge
N.T. Swarthbrooke Woodmore.
E. Mary S. Wolff

Not only are many of the names resounding in themselves, but the whole label is made almost incantatory by the mysterious initials.

Various explanations of these mixtures of extravagance and diffidence suggest themselves. First, that J.T. Pickerthwaites abound in the Society and must be, like Smiths and Browns, suitably differentiated, especially in print. Secondly, that a subtle American influence is at work upon us. Immune to jazz, jeans and crew-cuts, Friends are tempted by the exuberance of trans-Atlantic names. Was not Harry Truman of Missouri, when he became President, impelled by notions of prestige to sign himself Harry S. Truman? Have years of fellow-traveling (I nearly wrote fellowship!) with the American Friends Service Committee corrupted British Quakers? I do not think so. It is worse, both for us and for Philadelphia. It is surely a turning-away from the tenets of simplicity for Friends to use such sonorous yet secretive names; as bad in its way as the earlier habit among young women Friends of wearing Quaker grey — but of the finest silks and most bewitching outline. Imagine some precious early document signed in this style by our founders:

B. George S. Fox
J. Ribblesford Naylor
Engelbert W. Penn
Margaret Z. K. Fell.

THE FRIENDS BULLETIN

Bulletin Committee: Stephanie Ullman, chairman; Esther C. Richards, editor; Margarete Coe, James Estes, Virginia Harris, Ann Salyer, Betty Jane Peckham.

All contributions and correspondence should be addressed to the Friends Bulletin, 2814 N.E. 27th Ave., Portland 12, Oregon.

**PACIFIC YEARLY MEETING
OF THE RELIGIOUS SOCIETY OF FRIENDS**

Clerk: Harold Carson, Box 1095, Houghton, Wash.; *Alternate Clerk:* Leonard Dart, 421 W. 8th St., Claremont, Calif.; *Recording Clerk:* Edwin Morgenroth, 2721 Fifth Ave., Corona del Mar, Calif.; *Reading Clerk:* David Bruner, 1603 Woodland Dr., Stockton 7, Calif.; *Statistical Secretary:* Mildred Burck, 120 Vinyard Dr., Corvallis, Oregon; *Treasurer:* Robert T. Young, 234 E. Colorado Blvd., Pasadena, Calif.; *Clerk of Young Friends:* Nina Dodd, Route 5, Box 621, Everett, Wash.

You see what I mean? The need for reform is urgent; the younger generation is being affected. Not long ago a producer of Shakespeare at a Friends' school, rejecting the straightforwardness of stage convention, programmed the play-er like this:

Ophelia . . . F. Polly G. Bracegirdle (and she was only fifteen!) Of course, some Quaker names are picturesque anyway and cannot but reverberate. Though one can be wrong here. A fellow member of Friends Relief Service, whom I took to be of old Quaker stock,

had some such name as Leslie Shuvbrother, but she turned out to be a Methodist. (Not, please note, of Methodist *stock*; only Quakers come of stock, as though this were the best Nonconformist strain to be bred from.)

What is to be done? We Friends should realize that our weakness for stilted names probably arises from an unconscious desire to compensate for the dropping of titles. He who can not be Mr. H. W. Letchworth — or better still, H. W. Letchworth, Esq. — when nominated for a committee can not bear, inwardly, to be plain Harry Letchworth; so, he becomes H. Welwyn Letchworth and eventually people in his Meeting cease calling him Harry over Monthly Meeting tea, and refer to him as Welwyn Letchworth, and put him on the local Free Church Council.

We must take ourselves in hand. Either we come clean with all our names and establish ourselves as, for instance, Edna Madagascar Pendle; or else we keep our simplest name and drop the others, coy initials and all, and become just Edna Pendle. Either way is honest and the first should appeal to those who want to abandon too much "virtuous restraint," though names of this sort can still be rather awesome. The second is happily becoming more common, but I wonder if it is right to go so far as does this correspondent, and abandon one's official Christian names altogether and appear to the world behind a nickname?

—TIM EVENS

FRIENDS BULLETIN
2814 N. E. 27th Avenue
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